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WEEK BY WEEK

The European Parliament

AT LEAST a fascinating experiment in political institutions is being worked out at the Council of Europe in Strasbourg, an experiment upon which much for good or ill in the European community will rest. At the end of this month it will be known if the Council is establishing itself in European life; if it is then the great test will come. That will be the test of handing over some degree of political power to the Council. If the Assembly is to be not merely a "talking shop" or indeed a framer of public opinion, then it will want some degree of power. In some measure it will wish to break into the sovereignty of individual states. It will wish to commend to states certain actions which will interfere with the sovereign affairs of such countries as Britain and France. Much will depend upon the response of the general electorates. A general election within the next nine months is pending in Britain. It would be of the greatest interest if one of the political parties, or all of them, would introduce into their programmes some matter concerning the Council of Europe, not of passing theoretical interest, but of immediate practical concern. If the Council is really to become effective, that is to say if it is really to become practically powerful, instead of being another gesture towards internationalism, sooner or later it will have to come down into the conflict of general national politics. The man in the street will have to be interested in it in the sense that he feels his personal affairs are involved.

The Council will really be established when it begins to fight for its existence amidst the electorate of Europe. Until then it is an experiment. It is to be hoped that the present representatives in the Assembly will be able to command sufficient general public support to bring the issues they will discuss into the open debate of political platforms.

The Sterling-Dollar Negotiations

The real problem before the negotiators in the coming negotiations in Washington on sterling and dollar relationships is how to merge the sterling and dollar areas together. How in effect can trade freely take place between, primarily, the Commonwealth and America? In the nineteenth century Britain, because of her industrial and commercial power, held the same position to the rest of the world that America holds now. But Britain could lend abroad; because of her free trade system the debtor nations could repay their debts in goods; the world in the nineteenth century was a fairly secure place and owners of capital could without many qualms invest their money outside their own country.

America, instead of giving her goods away, which is an unpleasant business for everyone, must be given the opportunity, and individual Americans must have the desire, to lend abroad. American fiscal policy must be of such a nature that it will allow the goods earned by American capital to return to America; and somehow or other the borrowing countries must create such conditions of security that American capital will come abroad.

This is the general problem. The public discussion about the rights and wrongs of the welfare state is only incidental to this problem. If the free democratic areas of the world wish to become a united whole, able and willing to protect a way of life that is precious to them, this problem must be solved. The nationalist bickering at the moment does no one any good, and it is to be hoped it will not intrude at the level where the negotiations will have to take place.

Incidentally, it is well to note, that in spite of all difficulties world-wide economic recovery is taking place. It is still true that trade is more powerful than politics. Given fairly stable conditions during the next decade, the peoples of the world may still lift themselves into a new era of peace and welfare.

The Meaning of the Word "Unitarian"

Most Unitarians object to creeds. They object on a number of grounds, one of the chief being that of the need of spiritual integrity. They themselves, and they believe others like them, do not wish to commit themselves to verbal declarations of faith which to them seem not to be true. This is a reasonable position in religion. It is not sectarian in the sense that one dogma or hard and fast expression of faith is held over against another and made a matter of division. There is, of course, implied criticism of others in the Unitarian position, but only in the sense that any belief at all, worthy of the name, is likely to cause disagreement, which in any ultimate sense need not be absolute.

Because Unitarians care not to accept creeds as a basis of faith they tend to disagree with some of the dogmatic statements in the creeds. In this matter they tend to be non-Trinitarian, and have opinions about the nature of Christ which differ from those of most active traditional Christians. But again there is nothing sectarian about this, particularly when the wide tolerance, devotion to liberty and wide catholicism of the Unitarian movement is borne in mind. Truth to tell the major revolt of Unitarians has been against sectarianism. They are not happy when this revolt is forgotten and misunderstood.

Immortality and Psychical Phenomena

Any controversial mention of the subject of immortality in our columns generally excites interest. But the interest is usually confined to a defence or exposition of psychical phenomena. These phenomena no doubt are an important matter for investigation, but investigation for what? Interest at the moment is publicly widespread in what is called thought transference. This transference undoubtedly upsets many notions of what may be described as the relationship between mind and the brain, but save as a subject for scientific investigation the actual results of thought transference seem to be trivial in the extreme. Nothing in this range of phenomena seems more extraordinary than hypnosis. That a hypnotist can put a frail girl under a hypnotic trance, make her body so rigid that the head can rest on a

chair and the feet on another chair with no in-between support, then for a heavy man to stand on the middle of the girl's body—this seems to upset every notion generally held about the human mind and body. But it is surely a subject of scientific interest rather than a matter of intense spiritual concern.

The same seems to be true of "spiritualist" phenomena. They hardly possess the quality of "piercing the heart of the mystery". A Beethoven symphony or a Shakespeare tragedy can break through, as it were, the veil of mystery that surrounds human life, induce exaltation, and lift the mind beyond the hap and chance of mortal existence. Nothing revealed in psychical phenomena has this power. The revelations seem to go little beyond the general level of interest of thought transference or the unexplained powers of hypnotism. That there is something to be investigated is undoubtedly true, but to put that something on a level of interest of immortality in the religious sense is probably as much to do with personal predilection as anything else. It all depends upon what is meant by immortality.

GOETHE: HUMANIST AND WORLD CITIZEN

By Dr. E. Bramsted

(Dr. Bramsted is a member of the Brixton Unitarian Church.)

TODAY, more than a century since Goethe's death, his poetry has lost little of its magic concreteness and tenderness, his *Faust* still conveys with undiminished power the problems of human longing for absolute truth that can never be fully attained, whilst most, if not all of his novels, remain a source of insight and inspiration. But it is above all Goethe the humanist, the representative of a positive attitude to life, who has a special message to a generation even more shaken by mass-movements, war, dictatorship and intolerance than was his own in the days of the French Revolution and of the Napoleonic wars.

It is true that Goethe does not offer us a panacea, a universal remedy against our social or political ills, a utopia round the corner. Though like the rest of us he had his political views and predilections—even as state minister in a small German duchy—he was never primarily a politician, but a sage and an educationist, more interested in improving and uplifting man than in improving and changing man's institutions. Nature and its wealth of secrets, culture and its creative possibilities were the focal points round which this genius centred.

Goethe's humanism developed and matured gradually. It was a long, but continuous journey from the chaos of the demonic "Storm and Stress" period of his youth, supercharged with a wealth of emotions and brilliant new ideas, to the reserved courtier and administrator of Weimar who learned the meaning of steady work and of responsibility for others, who lost as a poet what he gained as a man of action until his escape to Italy brought him new vision and new synthesis. Finally, in his last thirty years, Goethe reached a degree of balance, of wisdom, of quiet creativeness, admired by the *élite* of many countries. And on this European level he conceived the idea of "world-literature" as a fruitful cultural exchange between the nations, which he thought should supplement rather than antagonise each other.

Goethe's humanism was concrete, active, based more on experience than on general deductions. In many ways his mental approach, his observations on man and on people have much more in common with the Western tradition of practical wisdom which began with Erasmus of Rotterdam and Montaigne, than with the abstract searchings of his idealistic fellow-countrymen, Kant, Fichte, Hegel. Western as well as German, however, is Goethe's belief in creative activity which causes Faust to proclaim as his last word of wisdom that "only he deserves his freedom and his life who daily has to fight for them anew". Even Goethe's concept of immortality bears the imprint of this attitude. "My conviction of survival"—he told his Boswell, Eckermann, in 1829—"originates from my idea of activity; for if I work incessantly until my last days, nature is obliged to furnish me with

another form of existence, if the present one is unable to sustain my spirit longer." To Goethe activity meant self-realisation, the transformation of man's latent gifts and talents into achievement of a high order and of value to the community. As he once put it: "What matters is that man should quite definitely understand something and should achieve it with an excellence unsurpassed in his immediate surroundings."

Genuine culture meant to him the full, balanced use of one's reason, one's imagination, one's sensibilities. In the present day world of Hollywood and of the "popular" press, how true are words such as these: "Man is so easily inclined to occupy himself with most vulgar things; one's mind and senses are so easily blunted as far as the impressions of the beautiful and of the perfect are concerned, that one should preserve one's capacity for awareness of them in every possible manner. . . . Every day one should at least listen to a little song, see a distinguished painting and, if at all possible, speak a few sensible words."

It is the soundness, the wisdom of his views, as well as his artistic genius, which can appeal to us today in a different age. Though the somewhat stiff, detached "Geheimrat" of Weimar was not "a good mixer", he preferred to stress the good points in others rather than their faults. Nothing could be gained by concentrating on the shortcomings of one's friends. On the contrary, "I have always paid attention to the merits of my opponents", he said, "and have done so with profit".

Perhaps one of the most important keys to an understanding of Goethe's outlook and attitude is his idea of semi-identity between man and universe, between our organs and the forces outside. Whilst lack of space does not allow me to discuss this idea here in full, two quotations may help to illustrate his belief in the co-relation between macrocosm and microcosm. "Had I not carried the world already in me through anticipation"—he declared in 1824, "I would have remained blind with seeing eyes, and all my exploring and experience would have been nothing but quite a dead and lost endeavour. The light is there and the colours surround us, but if we had no light and colours in us, we should not observe suchlike outside ourselves." The same idea is expressed in a poem, to the beauty of which this prose translation is unable to do justice:—

"Were our eyes not sun-like
How could we see the sun?
Were there no God-spark within us,
How could we rejoice in the Divine?"

It is a view utterly opposed to the view of orthodox Christianity and particularly to the theology of Calvinism as renewed today by Karl Barth, with its stress on the sharp gulf separating God and the world. Goethe was deeply convinced that there is a divine spark in each human being, and that we can recognise this power in ourselves as in others. With his unrivalled sense of classical order, lucidity and beauty, he could become quite cryptic in later years on the theme of the spiritual world in which we participate. "The ability to ennoble everything perceived through the senses"—he remarked to Chancellor von Müller in 1818—"and to infuse the dearest matter with the life of the idea is the surest proof of our metaphysical origin. However strongly the earth attracts him, with all its thousands of manifestations, man still lifts his eyes searching and yearning to the vast spaces of heaven's high vault, knowing with a deep, clear certainty, that he is a citizen of that spiritual kingdom in which we believe and must believe. In this knowledge lies the secret of our eternal striving towards an unknown goal."

Since Montaigne and Pascal there have been in Europe some shrewd, some profound observers of man and of people, but there has been none so serene, so confident in life and in organic development. Education, culture, productivity formed the centre of interest of Goethe's universal mind, and truly educated people were to him those who spent their lives "without making a noise". For him quiet culture, "ruhige Bildung", included a refined enjoyment of life as well as a marked sense of work and of duty. To appreciate the beauty and the richness of life and to let the clear voice of reason prevail, this was his maxim. For this artist in living, breathing in and breathing out, action and enjoyment were equally important. It is true Goethe had within himself traits of the

restless Faust and of the cynical Mephisto, of the introvert poet Tasso and of the extrovert statesman Antonio, but fundamentally his was a positive, a truly constructive nature.

Goethe was more than a man of the world, he was in the best sense a world-citizen. His complete lack of nationalist feeling, his quiet fairness to people of many nations are as striking as they are refreshing. He had no sympathy with the uncouth tide of romantic nationalism which for the first time rose in his country during and after the wars of liberation. "How could I have written songs of hate?"—he remarked in old age to Eckermann—"without feeling any hatred? I did not hate the French, though I thanked God when we got rid of them. How could I to whom only culture and barbarism matter, have hated a nation that belongs to the most cultured nations on earth, and to whom I owe a great deal of my education! Altogether it is a strange thing with national hatred! You will always find it strongest and most violent on the lowest levels of a civilisation. There is, however, a level on which it completely disappears and where one stands, so to speak, above the nations and feels the happiness and the sorrow of one's neighbouring peoples as though they had happened to one's own."

When shortly before Goethe's death in 1831 a group of English admirers, amongst them the Carlyles, Scott and Wordsworth, sent him a golden signet-ring as a gift, with the inscription "Ohne Hast und ohne Rast" (Without haste and without rest), Goethe commented that these words truly described the English national character. They certainly expressed his own ideal in the last stage of an astonishing life. Measure and activity remained his guiding stars to the last and so did his quiet belief that human life can have significance and true creativeness. Goethe held that "true humanity can make good all human failings" and that the eternal task of man is independent of political or literary fashions. He had few illusions about mankind and yet he remained confident and could declare: "Noble be man, helpful and good! For this alone distinguishes him from all the beings we know!" Goethe's humanism is not accidental, it is an inherent feature in the profile of one of the greatest and most original pathfinders mankind has ever known and is ever likely to know.

GOETHE'S "FAUST"

By Hubert G. Woodford, B.A.

THE NAME of Goethe is as naturally associated with *Faust* as that of Shakespeare with *Hamlet*, Milton with *Paradise Lost*, and Dante with *The Divine Comedy*, and in most of the appreciations that will be written on the occasion of the bicentenary of his birth, reference is sure to be made to the universal ideas which Goethe crowded into this great drama. Written at various periods between the age of twenty and eighty-three, Goethe made *Faust* the confessional of his own sensuous and spiritual experiences and also a repository for most of the aesthetic and intellectual discoveries of his age. He confessed to Eckermann that into *Faust* he had put his whole life, and thus it has become in many ways Goethe's monument to himself.

Faust with his adventurous mind, his vast intellectual energy, and his sense of *ennui* represents the philosophic mind of Europe during the epoch of the French Revolution as seen by the mind of Germany. Mephistopheles is but the reflection of the ironic, scoffing spirit of the time against all that is good and true.

Goethe has certain advantages over Shakespeare in that he has a more definite philosophy of life, and for the modern mind, his freedom from the cramp of creeds and the superstitions of orthodox Christianity, make his appeal stronger than that of Milton or Dante. *Faust* is much closer to life in its physical and spiritual struggles than *Paradise Lost* with its vast theological problems, *The Divine Comedy* with its medieval metaphysics, or *Hamlet* with its pessimism and fatalism.

Revolting early and completely against the orthodox religion of his time, Goethe adopted a Spinozist-Pantheistic habit of mind. By his indomitable study of Nature as a whole, he was led to anticipate organic unity. His evolutionary instincts were strengthened by Leibnizian optimism.

Christianity's chastisement of the senses and ascetic detachment from life he regarded as absurd; and God is for him the Ultimate Power of the Universe, and not to be confused with such crude creeds as that of the Trinity, which darkened the Divine Nature for him and robbed religion of all true value and meaning.

When Margaret is walking with Faust in the garden, and suspecting his religious heterodoxy, asks him questions about his religion and his belief in God, she gets a reply very different from that held by the priests and the churches, although one that is deeply reverential:—

"So long as the tranquil dome of heaven is raised above our heads and the firm-set earth is spread forth beneath our feet, while the everlasting stars course in their mighty orbits and the lover gazes with infinite tenderness into the eyes of her that loves him, so long",

says Faust, "must our hearts go out towards Him that upholds and comprises all. Name or describe as we may the Sustainer of the world, the eternal fact remains there, far above our comprehension, yet clearest and most real of facts. To name and describe it, to bring it within the formulas of theory of creed, is but to veil its glory as when the brightness of the heaven is shrouded in mist and smoke."

In an age like our own, which is inclined to be very boastful of its great attainments in scientific knowledge and material progress, we need reminding of one of the great lessons of *Faust*, that life has meaning and value only as it retains "the sense of sacredness", the feeling of awe in the presence of life, nature and the unknown. Man is doomed by the divine urge within him to be dissatisfied with anything less than the best, but in seeking for knowledge of that which is above him, that which is around him and that which is beneath him—in other words of God, Humanity and Nature, he is making "approximations" towards perfection.

One of the leading ideas of *Faust* is that the high-minded man will and must sometimes err in his search for the beautiful, the good and the true, but that he cannot permanently be led astray by low temptations and desires; while man strives, he is bound to stray, but,

"A good man in the direful grasp of ill,
His consciousness of good retaineth still."

Faust had, all through life, in the depths of his soul, been intent on the divine, the eternal, and the perfect, without confessing it to himself. It was his ardent longing for the highest perfection, freedom and happiness, that prevented him from finding final satisfaction in any course of action, in any temporal work depending on outward, accidental factors. Thus he "aspires unweariedly" without allowing his soul to be bound down by any finite thing. The highest love, eternal love, dwelt in his heart, unknown to himself, even denied by himself, manifested only by the fact that he could not be engrossed by any of the world's fleeting possessions and pleasures. What he loved in earthly things was not these things themselves, but that eternal element which found expression in them. In a Margaret, as a beloved woman, in a Helen, as the symbol of the highest art, in a nation, as an object for his creative activity, in all these he ever loved only that which pointed beyond them, namely, the Divinity which revealed itself in all that exists. So Margaret also, that grand and noble mind, loved in Faust not only the man, but the ideal; he seemed to her the embodiment of all that is highest. Thus the Earthly-Womanly, earthly love has expanded to the Eternal-Womanly (*dem Ewig-Weiblichen*), to perfect love, and thus eternal love from on high takes part in him, works his salvation, and receives him into its realms of bliss:—

The noble Spirit now is free,
And saved from evil scheming;
Who'er aspires unweariedly
Is not beyond redeeming.

And if he feels the grace of Love
That from on high is given,
The blessed hosts that wait above,
Shall welcome him to heaven.

Here on earth there is no perfection, but only an impulse towards it. In all beings that impulse is expressed in their desire to live and in their striving after ever higher forms of existence. The apparent perfections of all transitory things

that attract us, that fill us with rapture, and kindle our love, "are sent but as symbols", as symbols of what is imperishable, of what is truly perfect, of the highest, the true existence. In God alone, "earth's insufficiency", the seemingly perfect, becomes truly perfect and so "grows to Event".

The eternal element in Woman at last draws Faust upwards and on towards the eternal and the perfect in its purest form, towards the highest life and existence, towards God:—

All things transitory
But as symbols are sent:
Earth's insufficiency
Here grows to Event:
The Indescribable,
Here it is done;
The Eternal-Womanly bears up
Upward and On.

Well might Carlyle, who was accustomed to estimating greatness among men, say with a true sense of proportion, "Close thy Byron, open thy Goethe", and while the sentiment of the season of the bicentenary of Goethe's birth is still strong upon us, we might do well to open our Goethe, and sun ourselves in what the late Sir Edmund Gosse called "the broad light of Goethe".

IT OCCURRED TO ME

By Muriel Hilton

ONE OF the most delightful and stimulating experiences of this summer has been the visit of two American women to our home. One was the sister of my Friendly Link, the other her friend, both on the staff of the Russell Sage College, New York. The prospect of meeting them has given a glow of pleasure and expectancy for many weeks, and the preparation, the planning for these particular guests seemed more than usually significant. Their luggage came some days before their arrival, and each post brought letters which were sorted into two little piles to await their coming. (Letters received abroad from friends at home must be amongst the most pleasing incidents in any such holiday.)

I shall always remember going to meet the train in a costume which had been generously sent a previous Christmas; this I thought would not only be a means of recognition but would make our visitors feel more at home. When the train drew in I searched the faces of the alighting passengers rather anxiously and then, over the heads of the holiday-makers I saw two women of whom I was so certain that I waved recognition. What a happy meeting that was, and how pleased they were after a month of touring in England to be met by someone with whom they had a link. It isn't possible to recount the many joyful incidents of their visit but the deepest impression remains that the liberal minded in all countries are united by a common purpose and outlook. How superfluous seem the differences in culture, speech and mannerisms when there is this kinship!

One is grateful that such a deeply satisfying experience has been made possible by our Friendly Links organisation. I seem not only nearer to my friend in New England, but know that she too will feel a closer relationship because of her sister's visit. This will add to the already great pleasure of our correspondence.

Those comparatively few who know the value of communal worship can look back on their lives remembering certain services with deep gratitude. One of my most memorable of such experiences occurred during the visit of our American friends when a member of our congregation conducted the service. He is an elderly man much loved and respected by us all, and the occasion was enhanced by the unexpected attendance of two of our ministers who were on holiday in the district. In his address he pointed out the striking resemblance between certain passages in the Tao te Ching and the Sermon on the Mount. The teaching of Jesus about losing life by saving it is the same in the Chinese teaching that we lost things by grabbing them. Both teachers advised seeking guidance for living in nature. Both were anxious to advise their hearers to avoid the frustration and desolation that retaliation brings. Both of them pointed out the way to avoid that ruin was to live a self-ordered life,

inspired by well proved principles. Both recommended solitary meditation in direct contact with spiritual reality. Both taught that true greatness consists in self-effacement and unadvertised service. "When their advice is taken", the speaker said, "both produce a particular sort of person. One who is without selfish interest and therefore does not push himself or herself and so is unassuming, working for a higher interest than himself; his work is good, his judgment sure. And so, although he may remain in the background he tends to take control of things. There cannot be any doubt that they are the people who prevent civilisation from falling to pieces. They are in fact the meek who inherit the earth."

After the service, many of those present, including the visiting ministers, expressed their deep appreciation to our friend, and for some time there was a sense of happy fellowship as members of the congregation were introduced to those who for the time being had left their churches in charge of others.

As I walked homeward thinking of the rich rewarding experiences of the week, those words of Martin Buber's occurred to me: "All real living is meeting".

One of the most interesting translations of the Tao te Ching is that by Dorothy Manners and Margaret Ault, published by the Order of the Great Companions, Hertha's Chapel, Meopham Green, Kent. It is of interest to Unitarians as Margaret Ault is a member of our church at Maidstone. Here is the translation of one of the best known of the paragraphs:

"Tao is stillness, and yet there is nothing that it cannot do. If kings and princes would abide by its law the ten thousand things of Creation would set themselves in order. Any desire to rebel would fade before the simplicity of the Tao.

"Lack of desire would bring rest, and the world would be clothed in peace."

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

"THOUGHT AND IMMORTALITY"

SIR.—Surely Mr. Vickers is more timid than he need be about immortality? It is true that to want to believe in it is no guarantee of its reality; but if God is, and if God is love, then shall we say that the faith that trusts, despite the lack of evidence is credulous and unreasonable?

Granted at once that "immortality in a full and satisfactory sense would appear to include the functioning of memory" but is it "difficult to conceive this faculty surviving the dissolution of the body"? Only if we are obsessed by the materialistic theory of memory as something inscribed on the brain like a tune on a record. Not if we regard the body and brain as like a needle, the function of which is to record experiences on the immaterial self which is certainly there. I submit that even psycho-physical parallelism has been untenable ever since Bergson threw so much light on the problem of the relation between brain and mind in his *Matter and Memory*.

I would also admit that immortality, to be satisfying, must not only imply the survival of memory, but also (that we may still live socially and not merely recollect) reemodiment. But in this connection, I would ask Mr. Vickers what right we have to "brush aside the assertions of the spiritualist"? That sentence scarcely smacks of free thought! In all sympathy I would suggest that it is not only the mind of the disbeliever in immortality that "may be fettered by prejudice or timidity"!

Some spiritualists, granted, are pathetically credulous; but others, temperamental materialists, not even emotionally desirous of immortality, have been convinced against their will, and only after the most critical scrutiny.

The Unitarian, having a faith in God both reasonable and mystical, scarcely needs his faith in immortality bolstered up by spiritualism; but I know that for many who have lost faith in God, spiritualism (or at least Bergsonism and psychical research) has proved the way back.

I cannot resist the temptation to point out a fallacy in Mr. Vickers's argument. "The honest and faithful thinker", he says, "... has a Lord in the imperishable life of his species". I fear that pathetic and unhappy substitute for God will prove a broken reed. We have no assurance of the "imperishable life of the species" on earth, or in the stellar universe, though I believe we have one, alike of species and individuals, in the realms beyond death.—Yours,
Basil Viney.

SIR.—R. H. Vickers very ably points out the difficulties associated with a claim for personal immortality but are these difficulties all on one side? Surely the assertion of annihilation is as clearly a creed

as is the assertion of immortality. Annihilation can easily be claimed by the materialist whose utmost limit is that we are bodies that for a little time possess a spiritual aspect. The argument has to follow an entirely different avenue of thought if the claim of all true religion be granted that we are spirits using an instrument of flesh.

Permit me to quote from a book which has impressed me tremendously—Dr. Fosdick's *The Assurance of Immortality*.

"If we are thus transient beings, fundamentally physical, shall we long make the great sacrifices which spiritual character demands? Does Ictinus pick out a quicksand on which to build the Parthenon and lavish on it there the genius of his art, knowing that every stroke of his mallet is making beauty that today is and tomorrow will be gone? Does Raphael choose cotton cloth, whose slender and loosely woven fibres will hardly bear the strokes of his brush, on which to paint a Sistine Madonna? And will a man develop passionate moral enthusiasms and aspiring virtues on other basis than spiritual permanence? The value of immortality is that affirmation of the eternal worth of character which alone can make reasonable the devotion, aspiration and self-denial which great character requires. No man will work hard sewing diamonds on tissue paper."

Finally is it not true that a profound consciousness of God's presence lifts us to a realm where mere logical difficulties fade away in the blazing light of spiritual conviction.—Yours,
London. J. Reece Walker.

THE COLLEGES

SIR,—I have followed the correspondence on this subject with interest and some perplexity. Each side seemed so very confident that they were right.

But after reading Dr. Jacks's frank and lucid article (*THE INQUIRER*, August 13) and then Mr. Winder's article (*THE INQUIRER*, August 20) appealing for financial help for the Unitarian College, Manchester, I for one am quite satisfied that the case as stated by Dr. Jacks is right.

Sentiment must give way in the face of hard, though bitter facts.

The Rev. Stewart Carter's criticism of Dr. Jacks's article seems to me to be hardly fair.—Yours,
Leicester. C. Killick Millard.

ON MYSTICISM

SIR,—Will you please provide your readers with a definition of "mysticism". In your issue of August 6, Dr. Lathrop is reported to have said that there were three alternatives in the question of "salvation by character"—(i) "Men could retire into mysticism", etc., etc.

Apart from the mysticism of Jesus and of St. Paul (if I am using the word correctly here) can we regard the methods of salvation demonstrated by Francis of Assisi, Teresa of Spain, Fénelon of Cembrae (to mention only three well known mystics) as a retirement? Archbishop Fénelon suffered persecution because some of his colleagues could not distinguish between Mysticism and Quietism. Are we also unable to see the great essential difference?—Yours,
Croydon. (Mrs.) E. F. M. Savage.

[This seems to be a task for our readers. We invite them to send us on a postcard a definition of mysticism. The best replies will be printed.—Ed.]

RELIGIOUS EDUCATION AT THE AMSTERDAM CONFERENCE

By H. H. Cheetham

ONE of the features which distinguished the Amsterdam Conference from all its predecessors was the fact that a section of the Conference was entirely devoted to Religious Education. It is strange that we had to wait until the 13th Congress of the I.A.R.F. before this subject was considered of such importance as to merit a section of its own.

The members of this section, however, worked together and produced a unanimous report for the plenary session of the Conference. This report was the only one to be adopted by the Conference, which means the I.A.R.F. is called upon to implement its recommendations as soon as possible.

The first recommendation stated that "we believe the I.A.R.F. should make Religious Education an integral part of its work. Since Religious Education is a life-long process of all persons, it is the function of the Church to provide an adequate programme in this field". This point was further amplified in our second recommendation, which urged all liberal theological schools and seminars to add to their curricula study and training in child psychology and religious education. Member-groups were also asked to devise schemes and plans to train lay-leaders for religious education. Then followed a practical proposal asking the I.A.R.F. to take the initiative by acting as a clearing-house and exchange-centre of such training courses. We recommended the formation of a Committee on Religious Education within the I.A.R.F. to co-ordinate this important work. Thus many of us believe that at Amsterdam a valuable step forward was taken, since

from now on all member-groups will exchange views and information about this work in the field of education.

Our third recommendation urged that the I.A.R.F. should seek new ways of closer co-operation with I.R.F. (the international youth group) so as to set an example to our member-groups of the ways in which youth and adults together can form one community of religious faith and action.

Our last recommendation dealt with religion in the home. "We recognise that the home can be a very positive influence and centre for the development of religious education, especially as a centre, in which the ethical and emotional aspects of religion can be experienced. If the Church is to discharge its full obligation to the family unit as a religious educator, it must give to parents the means—literature, instruction, guidance—for a home programme of religious education. We feel encouraged by the experiments of Parent Sunday School Teacher Associations in which the basic elements of religion and the problems of life are discussed and clarified".

These recommendations were but the crystallisation of the very interesting discussions, led so ably by Dr. E. W. Kuebler, the Director of the Division of Education (A.U.A.). Our discussions revealed a certain divergence of opinion about the objectives of religious education. The American and English delegates were somewhat surprised to hear some of our continental friends speak of religious education as "contact with Christ". The liberal attitude of conceiving religious education as the education of the whole personality in the light of the functional approach prevailed after an animated discussion. There was much closer agreement when we discussed actual teaching methods and practices. All member-groups had something of value to contribute to the general discussion. Excellent contributions were made by members of the Women's League, the President of the General Assembly and officers of our own Religious Education and Youth Department. The Amsterdam Conference has established the beginning of closer co-operation and co-ordination between ourselves and the other member-groups in the field of religious education.

BEAUTY IS A NECESSITY

By Eric Glasgow

SINCE truth, beauty and goodness all proceed from God, it might be supposed that, as aspects of one reality, they would coincide. Ideally, as Keats saw, this would be so, but actually, of course, it is not so. In this imperfect world what is true need not be either beautiful or good, nor need what is beautiful embrace the other two. At the same time, none of these ideals is very effective if it stands alone, and it must be our constant aim to enlarge as much as possible the scope of their combined realisation. Truth, for instance, does not become persuasive until it partakes of beauty and goodness, at any rate to some extent. Poetry is not the only form of literary work in which truth joins hands with beauty. Prose writers of all kinds, not least among them historians, are faced with the task, not merely of conveying information, but also of offering it in a dress which has æsthetic appeal. No doubt what they have to say is of the first importance, but success in the process of communication is dependent upon style rather than content, and it is as short-sighted to despise the former as it is to neglect the latter.

It is sometimes suggested that, since tastes vary from age to age and from one person to another, beauty has no objective existence but lies solely in the eye of the beholder. This is a dangerous doctrine, for it would reduce our æsthetic judgments to mere expressions of private opinions of no validity to anyone but ourselves. "I like it", would be the one and only passport to beauty, regardless of the question whether my taste is good or bad. It is surely much better to see beauty as an ideal which we must strive to know as perfectly as possible, but which exists independently of whether we appreciate it or not.

We in England have not yet recovered from the blow which the Industrial Revolution dealt to our æsthetic standards. As a result of that social and economic transformation, our population was herded into big industrial cities which were, in G. M. Trevelyan's words, "divorced from

CALENDAR

SUNDAY, August 28th

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS.
 ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. L. BAKER SHORT.
 ABERYSTWYTH, New Street Meeting House, 11, Mr. ISLWYN AP NICHOLAS.
 ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Supply.
 AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
 ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE, ANSDALL. (See Lytham St. Annea.)
 ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
 ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
 BATH, Trim Street Chapel, Unitarian, 11 and 6.30, —.
 BELFAST, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. AGNEW.
 BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. Dr. R. WILDE.
 BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. MAGNUS RATTER.
 BILLINGSHURST, Free Church, South St., 11.15, Rev. J. MARTIN HALL.
 BIRKENHEAD, Unitarian Ch., Bessborough Rd., 6.30, Rev. EDGAR HILL.
 BIRMINGHAM, Ch. of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART.
 BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Supply.
 BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mrs. C. KLUGEL.
 BLACKBURN, Unitarian Church, St. Andrews St., 6.30, Supply.
 BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. FRANK COLEMAN.
 BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
 BOLTON, Bank St., 10.30 and 6.30, Rev. GORDON DAVIES.
 BOLTON, Halliwell Rd., Free Ch., 2.30 and 6.30, Mr. IRWIN HODGSON.
 BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. I. L. TOSLAND.
 BOSTON (Linca.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
 BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Rev. F. MUNFORD.
 BRADFORD, Broadway Av., 3.15, Rev. DUDLEY RICHARDS.
 BRADFORD, Town Hall Square, 10.40 and 6.30, Rev. FRANK BULLOCK.
 BRIDGWATER, Christ Church, Dampiet St., 11 and 6.30, Rev. W. G. TOPPING.
 BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
 BRIGHTON, Christ Ch., Unitarian, New Rd., 11, Supply, 6.30, Rev. F. M. RYDE.
 BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
 BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHARLES EASTON.
 BURNLEY, Unitarian Church, Trafalgar St., 10.45 and 6, Rev. J. SMALLEY HALLAM.
 BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
 BURY, Chesham Unitarian Church, 6.30, Mr. SCOTT L. JOHNSON.
 BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Rev. H. GORE.
 BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.
 CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. STEWART CARTER.
 CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. HELEN PHILIPS.
 CARLISLE, Unitarian Church, Lorne St., 2.30, Junior Church, 6.30, Rev. W. J. CARTER.
 CHATHAM, Unitarian Church, Hammond Hill, —.
 CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Choir Service.
 CHESTER, Matthew Henry's Ch., 11 and 6.30, Mr. H. RANDALL JONES.
 CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. E. STANLEY PETERS.
 CHOWMONT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
 COKE, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
 COMLEY, Seffa, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
 COVENTRY, New Great Meeting House, Holyhead Rd., 11 (Children's Church), 6.30, Mr. G. WILKINSON.
 CREWE, Free Christian Church, Beech St., 6.30, Rev. GRACE MEWHORT.
 CREWKENNE, Un. Ch., Heynitage St., 11 and 6.30, Rev. FRANCIS TERRY.
 CROYDON, Free Christian Church, Wellesley Rd., 11, Miss E. M. BUTCHER.
 DEAN ROW, 10.45, Rev. PHILIP HULME STYAL, No Service.
 DENTON, Wilson Street Chapel, 11 and 6.30, Supply.
 DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
 DITCHLING, Old Meeting House, 10.45, Rev. ARTHUR PRACOCK.
 DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Dr. S. P. BHATTIA.
 DUNELM, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVILL HACKS.
 DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
 DUKESFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. F. WHITEHOUSE.
 DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
 EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. R. TANNER.
 EYREHAM, Oak Street Chapel, 11 and 6.30, Rev. W. PRIESTLEY PHILLIPS.
 EXETER, George's Chapel, South St., 11 and 6.30, Closed during August.
 GARRINGHAM, Unitarian Ch., Trinity St., 6, Rev. WM. CLARK-LEWIS.
 GEE CROSS, Hyde Chapel, 11 and 6.30, Supply.
 GLASGOW, St. Vincent St. Un. Ch., 11, Rev. ALEXANDER REID.
 GLASGOW, Fimian St., 2.30 and 6.30, Rev. H. G. WOODFORD.
 GLASGOW, Broom Street Church, 6.30, Rev. R. L. GOLLAND.
 GOSLINGS, Meadow Chapel, 6.30, Closed during August.
 GOSLINGS, Ward Street Church, 11.15, Closed during August.
 HALE CHURCH, Hale Barns, 10.45 and 6.30, Student.
 HALLOW, Northgate End, 10.45 and 6.30, Rev. A. BLINDY PRINCE.
 HARTING, Free Chn. Ch., South Terrace, 11 and 6.30, Rev. D. HILTON.

HINCKLEY, Gt. Mt., Baines Lane, 11 and 6, Rev. C. H. BARTLETT.
 HINDLEY, Presbyterian Church, off Market St., 10.45 and 6.30, Rev. R. W. DAVIDSON.

HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
 HORSHAM, Worthing Rd., 6.30, Rev. F. M. RYDE.
 HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
 HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
 HUNSLLET, Unitarian Church, Joseph St., 6.30, Supply.
 HULL, Park Street Church (Unitarian), 11, School Service, 6.30, Rev. RALPH PHILIPSON.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
 IPSWICH, Unitarian Ch., Friars St., 11, Rev. HAROLD GORE.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
 KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
 KNUTSFORD, Brook St. Chap., 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
 LEEDS, Mill Hill Chapel, 10.45 and 6.30, Mr. A. G. WHITTAKER.
 LEICESTER, Narborough Rd., 11, Junior Church, 6.30, Mr. BUXTON BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. LEONARD MASON.
 LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
 LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, —.
 LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
 LINCOLN, High St., Unitarian Church, 6.30, Mr. F. MAITLAND.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
 LIVERPOOL, Bootle Free Church, 6.30, Supply.
 LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
 LIVERPOOL, Gateacre Chapel, 6.30, Mrs. M. P. STEWART.
 LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
 LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
 LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.
 LONDON, Bell St., Edgware Rd., 6, Rev. WALTER LONG.
 LONDON, Blackfriars Mission and Stamford Street Church, 6.30, Rev. H. W. STEPHENSON.

LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
 LONDON, Essex Church, Palace Gardens Terrace, W.8. Closed till Sept. 3rd.

LONDON, Forest Gate, Upton Lane, 6.30, Mr. M. SWAINSTON.
 LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
 LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.

LONDON, Hampstead, Rosslyn Hill, 11, Rev. G. E. HALE.
 LONDON, Highgate Hill, Unitarian Church, 11, Miss CONSTANCE HINER.
 LONDON, Ilford High Rd., 6.30, Rev. G. E. O'DELL.
 LONDON, Islington, Unity Church, Upper St., Preston Hall, 7, Rev. J. HINKINS.

LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Mr. J. WILSON, 7, Junior Church.

LONDON, Lewisham, Un. Ch., High St., 11, Mr. W. E. REEVE.
 LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. F. HANKINSON.

LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. DUMBLE.
 LONDON, Newington Green, Unitarian Ch., 6.30, Mrs. R. E. FENNER.
 LONDON, Richmond Free Church, Ormond Rd., 11, Miss H. K. WATTS.
 LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.

LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. T. L. JONES.
 LONDON, Theistic Ch., 18 Great Marlborough St., W.1. Closed during August.

LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. WALTER M. LONG.

LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays. Sept. 4th, Rev. J. MARLES THOMAS.

LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. E. G. LEE.

LOUGHBOROUGH, Victoria St., 6.30, Mr. H. ARNOLD.
 LYTHAM ST. ANNES (ANSDALL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CHASTINE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.

MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Rev. WILL HAYES.

MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 10.45 and 6.30, Rev. K. SHERRATT.

MANCHESTER, Cross St. Chapel, 10.45 and 6.30, Supply.

MANCHESTER, Fallowfield, Dob Lane Chapel, 10.45, Miss L. PARKS, 6.30, Mr. F. COLLENSON.

MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. A. COTTER.

MANCHESTER, Longlight Free Chr. Church, Birch Lane, 10.45 and 6.30, Supply.

MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.

MANCHESTER, Moulton Ch., Eccles, 10.45 and 6.30, Rev. GORDON CLARKE.

MANCHESTER, Pendleton Un., Cross Lane, 6.30, Mr. H. TITTLE.

MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. PIPKIN.

MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.

MANCHESTER, Witham Road, Chorlton-cum-Hardy, 6.30. Closed till September 4th.

MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. C. BOWEN.

MANCHESTER, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINK.

MANSFIELD, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.

MANSFIELD, Christ Church, Unitarian, Corporation Rd., 6.15, Rev. R. I. FRICKMAN.

MANSFIELD, Old Road Chapel, 6, Rev. J. EVANS.

MORCHAMPTON, see LANCASHIRE.

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MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WADDINGTON.

NANTWICH, Old Chapel, 6, Supply.

NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. A. J. MARTIN.

NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, Rev. W. J. McELDOWNEY.

NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Mr. W. H. CUNLIFFE.

NEWPORT, L.O.W., Un. Ch., High St., 11, Mr. A. P. PIPER, 6.30, Mr. J. CLARKE.

NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.

NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. E. MORRIS.

NORWICH, Octagon Chapel, Colegate, 11, Rev. R. SORESEN.

NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM.

OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL.

OXFORD, Manchester College Chapel, 11.30, —.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ERIC PHILLIPS.

PADHAM, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Supply.

PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KENSLEY.

POOLE, Unitarian Church, Hill St., 6.30, Rev. F. MUNFORD.

PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGE.

PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.

PUDSEY, Un. Church, 10.30, and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Ch., Bank St., 10.45 and 6, Mr. IRVIN HODGSON.

RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Rev. H. J. ROSEINGTON.

ROTHESHAM, Church of Our Father, 10.30 and 6.30, Supply.

ROCHEDALE, Blackwater St., 10.30 and 6, Rev. E. D. DAVIES.

SALE, Atkinson Rd., 11, Mr. F. G. MASON.

SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. KEMSHALL.

SHEFFIELD, Unity Ch., Crookesmoor Rd., 11 and 6.30, Rev. J. A. KENNEDY.

SHEFFIELD, Fulwood Old Chapel, 11, Mr. T. H. MORRIS, 6.30, Mr. HARRISON.

SHEFFIELD (Attercliffe), 6.30, Mr. J. WOODHOUSE.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.

SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. E. A. LEAR.

SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.

SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30. Closed until Sept. 3rd.

SOUTHEAST-ON-SEA, Darnley Rd., 11, Children's Church, 6.30, Mr. C. G. KENWAY.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BIRTLES.

STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.

ST. HELENA, Boundary Rd. St. Helen Workshops for the Blind, 6.30, Supply.

STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Supply.

STOCKTON-ON-TYNE, Wellington St., 6.30, Rev. A. J. MARTIN.

STONINGHAM, Presbyterian (Unitarian) Chapel, 11 and 6.30, Rev. ROSEMARY LEE.

SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMILTON.

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ENGAGEMENT

MAGUIRE—HEATHFIELD.—The engagement is announced between Leonard, son of the Rev. H. and Mrs. Maguire, of 20 Bloxham Road, Banbury, and Maureen, only daughter of Mr. and Mrs. C. E. Heathfield, of 18 Poynter Road, Hove.

DEATHS

DAVID.—On Friday, August 19, at the home of her daughter, Mrs. Harrod, "Roselands", Royston Park Road, Hatch End, Middlesex, Beatrice Marian, widow of Alexander David, of Leeds, in her 85th year. Interment at Lawnswood to be announced later. No flowers by request.

DENNIS.—On August 3, at 2 Alma Street, Trecynon, Aberdare, Rev. E. R. Dennis, beloved husband of Mary Anne and dear father of Raymond, Minister of the Old Meeting House Church for 34 years. Cremated Monday, August 8, at Glyntaff Crematorium, Pontypridd, after a Service at the Church.

HALL.—August 15, at 6 Canning Street, Liverpool, Mary Alice, beloved wife of the late Lawrence Hall. Service at Hope Street Unitarian Church.

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Births, Marriages and Deaths: Two lines 3/6; 1/6 per line extra.

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Display on Application

SWANSEA, Unitarian Church, High Street, 6.30, Rev. BASIL VINEY, Christian Meeting House, Pennard, 11 a.m., Rev. BASIL VINEY.

SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. HARRY SMITH.

TAUNTON, Mary Street Church, 11 and 6.30, Rev. JOHN UNSWORTH.

TAVERSTOCK, The Abbey Chapel, 6.30, Rev. ROSAMOND BARKER.

TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Supply.

TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.

TORQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOWNSEND.

TROWBRIDGE, Conigre Unitarian Ch., 3 and 6, Rev. A. F. O. THOMAS.

WAKEFIELD, Westgate Chapel, 10.45 and 6, Pastor E. SHAW.

WALLASEY, Memorial Church, Manor Rd., 11, Rev. EDGAR HILL, 6.30, Mr. J. C. PICKERING.

WARRINGTON, Cairo Street, 10.30 and 6.30, Supply.

WARWICK, High Street Church, 6.30, Rev. GORDON COOPER.

WEST BROMWICH, Lodge Road Church, 11, Junior Church, 6.30, Dr. D. MEYER KLUEGEL.

WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. DAVID WILLIAMS.

WHITBY, Flowergate Old Chapel, 6, Rev. H. W. KEMSHALL.

WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KEMP.

WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.

YORK, St. Saviourgate Chapel, 6.30, Closed till September 4th.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14 Gordon Sq., W.C.1.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.

TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JENKINS.

VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGKINS.

WINNIPEG, First Federated Church, Sergeant and Banning; 11, English, 7, Icelandic, Rev. P. M. PETTUSON.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.

MELBOURNE, Unitarian Church, Cathedral Place, C.2, 11 and 7.30, Rev. WM. BOYTONLEY and Rev. V. JAMES. Monthly at 4.

PERTH, Unitarian Free Christian Fellowship. Hon. Minister, R. H. PRATHERSTONE. Phone: W. 2875.

SYDNEY, New South Wales, Unitarian Church, 15 Francis St., Hyde Park, 7.15, Supply.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.

WELLINGTON, Unitarian Free Church, Tindall's Buildings, 100 Lambton Quay.